

# THE LAND OF <sup>2</sup> PROMISE,

## AND The Covenant thereof:

Explained by certaine questions  
and propositions propounded,

To those that teach a deliverance of the Iewes  
out of all Countries to the Land of *Canaan*; and from  
their long continued blindnesse to the faith of  
Christ; and a glorious estate in the  
land, for a thousand yeres.

And also, to those that teach a personall comming  
of Christ, and a resurrection of the just, to live and raigne  
with Christ a thousand yeares before the resurrecti-  
on of the uniuert and end of the world. Of which  
there bee severall sorts, who are  
commonly called Millinaries.

By which doctrine of each of these, the true intent  
of sundry places of Scripture of great importance to the  
Church and people of God is much obscured, which being  
rightly understood and taught, according to their true  
and playne meaning, would be greatly to the edification  
and comfort of Gods chosen, especially, now in  
these last dayes, wherein the accomplis-  
ment of all things, which God hath  
spoken, draweth so nigh.

*And to the end it may be so, I thought good to publish  
that, which hereafter followeth.*

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to be sold at his shop at the upper end  
of the old Baylie 1641.

# THE LAND OF PROMISE

AND

## The Covenant thereof:

Explained by certain questions  
and propositions propounded,

To those that reach a deliverance of the Jews  
out of the Covenant of the Law of Moses and from  
their long continued blindness to the faith of  
Christ: and a glorious effluence in the  
land of the living.

And also to those that reach a personal communion  
of Grace and a resurrection of the just to live and reign  
with Christ a thousand years before the resurrection  
on of the unjust and end of the world. Of which  
there are several sorts, who are  
commonly called Antichrists.

By which doctrine of each of these, the true intent  
of Jewish place of Scripture of great importance to the  
Church and people of God is much obtained, which being  
first by words and then by things, according to their own  
and a true understanding of the Scripture  
and manner of God's choice, especially now in  
these last days wherein the accomplishment  
is at hand, which God hath  
spoken, given in the

And in the last of the book to the Jews  
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**The Promise of the land of Canaan,  
To the holy Fathers and their seed.**

**First to Abram, Gen. 13. 14. 15.**

*And the Lord said unto Abram, lift up thine eyes  
and looke from the place where thou art Northward and  
Southward, and Eastward, and Westward, for all the land  
which thou seest, to thee will I give it, and to thy seed.*

**Again to Abram Gen. 15. 7.**

*Arise, walke through the land in the length of it, and in  
the breadth of it, for I will give it unto thee.*

**Again to Abram Gen. 15. 7. 8.**

*And he said unto him, I am the Lord that brought thee  
out of the land of Ur of the Caldees to give thee this land  
to inherit it. And he said, Lord God whereby shall I know  
that I shall inherit it? And he said unto him, take me an  
heifer of three yeares old &c.*

**To Abraham Gen. 17. 7. 8.**

*And I will establishe my covenant betweene mee and thee  
and thy Seed after thee in their generations, for an ever-  
lasting covenant to be a God unto thee, and to thy seed after  
thee. And I will give unto thee and to thy seed after thee,  
the land wherein thou art a stranger, all the land of*

[illegible]

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And the Lord appeared unto him, and said, goe not downe into Egypt, dwell in the land that I will tell thee of: sojourne in this land; and I will be with thee for unto thee: and unto thy seed, will I give all these Countries.

And the Lord said unto Abram, lift up thine eyes  
and look from the place where thou standest  
and behold, for all the land which thou seekest  
is mine. And Abram said, Lord, what wilt thou  
do for me, seeing that I am childless?

And Jacob went out from Beerſheba and went toward Haron, and he lighted upon a certaine place, and tarried there all night, becauſe the Sunne was ſet, and he tooke off the ſtones of that place, and put them for his pillow, and lay downe in that place to ſleepe, and he dreamed: And behold a ladder ſet upon the earth, and the top of it reached to heauen; And behold the Angells of God aſcending and deſcending on it: And behold the Lord ſtood above it and ſaid, I am the Lord God of Abraham thy father, and the God of Iſaac, the land whereon thou lieſt, I will give it, and thy ſervants will I give thee, and I will be unto thee.

to impart it. And he said, Lord God Almighty I know  
that I shall impart it. And he said unto him, take me  
a part of thy servants old &c.

The

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The Land of Promise,  
AND  
The Covenant thereof.

Explayned by certaine questions and  
propositions propounded.

To those that teach a restoring of the Jewes, to the Land of  
Canaan and faith of Christ, for a thousand  
yeares yet to come.

And also to the severall sorts of Millinaries, that are in  
these times; who teach a personall comming of Christ,  
and resurrection of the just to live and raigne with him  
a thousand yeares before the resurrection of  
the unjust, and the end of  
the World.

The first Question or Proposition.



First I aske, if the Promise of the  
land of Canaan to bee given for an  
inheritance, as in the places of Ge-  
nesis before mentioned, be not as  
plainely made unto Abraham,  
Isack, and Jacob, their owne per-  
sons, as it is unto their seede.

The second Question.

Secondly I aske, if the promise bee not to all the  
Seed, as well as to a part or any one of them.

## The land of Promise.

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### The third question.

Thirdly, I aske, if the Gentiles which have the faith of *Abram*, be not of the same seed, and included also in the promise as well as the Jews having the same faith, concerning what God said to *Abram*, when he was making this covenant with him. *Gen. 17.* Saying. *As for me, behold my Covenant with thee; And thou shalt be a Father of many Nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a Father of many Nations have I made thee. verse 5. 8.*

And considering also what *Saint Paul* saith *Rom. 4.* Speaking of *Abraham*, and of this same covenant that God made with him, at the same time, when he also appointed him circumcision for a token thereof, as in *Gen. 17.*

The words of *Saint Paul* are these: *And hee received the signe of Circumcision, a seale of the righteousness of the faith, which he had, being yet uncircumcised: that hee might be the father of them, that believe; though they bee not circumcised, that righteousness might be imputed unto them also. And the father of circumcision to them; who are not of the circumcision onely, but also walke in the steps of the faith of our Father Abraham, which hee had; being yet uncircumcised. For the promise that he should be the heire of the world, was not to Abraham, or to his seed through the Law, but through the righteousness of Faith, for if they which are of the law be heyres, faith is made voyd, and the promise made of none effect; because the law worketh wrath. For where no law is, there is no transgression. Therefore it is of faith, that it might be by grace to them; the promise might bee sure to all the seed, not to that onely which*

which is of the law, but to that also, which is of the faith of Abraham, who is the father of us all; as it is written, I have made thee a Father of many Nations. Before him, whom hee believed, even God, who quickneth the dead, and call'eth those things, which be not, as though they were, who against hope, believed in hope; that he might become the Father of many Nations, according to that, which was spoken: So shall thy seed be. Rom. 4. 11, 12, 13, 14, 15, 16, 17, 18.

And as he testifieth againe saying, there is neither Jew, nor Greeke; there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus: And if ye be Christ's, then are ye Abraham's seede and heires, according to the promise, Gal. 3. 28.

Now if these things bee so, that the promise of the land of Canaan, which Saint Paul expresseth by the name of the world, be as plainly made to Abraham, Isaac, and Jacob, their owne persons, as it is unto their seed, and to all the seed, as well as to a part, or any one of them, and that they of the many nations, the faithfull Gentiles are of the same seed, as well as the faithfull Jewes, and heires of the promise together with them, according as all the forementioned Scriptures do plainly declare, so plainly as I suppose no man will denie: Then I aske, wherefore or for what cause they should not all receive the same, and not any one or part be excluded, seeing God is faithfull that promiseth.

God did covenant also with Abraham to be his God, and the God of his seed; and this hee established in no plainer or surer manner, then he did, to give them the land for an everlasting possession, as in the same place. Gen. 17. 7, 8. appeareth: but if God should faile either Abraham, or any of his seed in this respect, how did he then keepe his covenant even so of the other. Therefore as God will not faile either Abraham or any of his seede

### *The land of Promise.*

seed to be their God; neither will he faile to give them the land of *Canaan*, and all the world besides, for an everlasting possession.

### *The fourth question.*

Fourthly I aske, if the true intent of the promise in the forementioned places, be not of an eternall estate in the world to come after the resurrection of the body, and end of this world. That *Abraham*, *Isaak*, and *Jacob*, and all their seed, shall then inherit, (I say) not the land of *Canaan* only, although principally as the Throne and City of the great King, but all the earth even to the utmost ends and bounds thereof: according to *Psal.* 37. and *Mat.* 5. Where it is promised that *the meeke shall inherit the earth*: And as the twenty foure Elders, sing in their new song unto the Lamb *Christ Iesus* saying, *Thou art worthy to take the booke and to open the Seales thereof, for thou wast slaine & hast redeemed us to God by thy blood, out of every kindred, & tongue, & people, & nation, & hast made us unto our God, Kings and Priests, and we shall raigne on the earth,* *Revel.* 3. 10. 11.

And who may these redeemed ones out of every kindred, tongue, people, & nation, (that shall raigne on the earth) be, but those of the many nations: the faithfull *Iewes*, and the faithfull *Gentiles*, which God made *Abraham* a Father of; and *Saint Paul* saith, are heires with *Abraham* of the world? And the promise that the meeke shall inherit the earth doth belong to every meeke man, as well as to any one of them, and so to be fulfilled, but it was never so yet in this world, *Abraham*, *Isaack*, and *Jacob*, the Fathers of those meeke, unto whom the Land of *Canaan*, was promised for an inheritance; dyed and inherited not a foote. Therefore, that God may be found true of his word, they must all of them inherit it in the world

the resurrection, because here it is otherwise: neither is it said they doe inherit, or raigne, but they shall; neither when God promised the land of Canaan unto Abraham, and to his seed, the earth, the world to inherit; (as in the forementioned places) did he mean this present; as it is now polluted: neither were they so to looke for it, as the Prophet *Micha* saith to them of his time. *Arise ye and depart, for this is not your rest because it is polluted. It shall destroy you even with a sore destruction.* Mich. 2. 10. But God spake, and intended it of the world to come, when all things should be new, holy, and heavenly, and so did the Fathers understand and expect it.

And this doth the Apostle *Paul* proove from their owne words, when they confessed that they were strangers, and pilgrims on earth; saying, *And they that say such things, declare plainly that they seeke a Countrey. And truly* (saith he) *if they had beene mindfull of the Countrey, from whence they came out, they might have had opportunitie so have returned, but now they desire a better Countrey, that is, an heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a City* Heb. 11. 13. 14. 15. 16.

In which words, the Apostle (doublelesse) hath respect to the promise in *Gen. 17. 7. 8.* Where God did establish his covenant with *Abraham*, to be his God, and the God of his seed; and to give them the land, and so understood both to be of like certainty, and continuance, and such as are heavenly, and eternall, And that there was also a Citie having foundations, whose builder and maker is God: which they looked for upon the promise, and that therefore, God was not ashamed to be called their God.

For *Abraham* well understood, it was not for a corruptable countrey, or a mooveable Citie in a transitory world

world, as now this is, that God called him out of the land of *Ur*, to give him and his seed to inherit, but for an incorruptable, unmooveable, eternall, in a better world, and so much doe the very words of the promise expresse in that, it saith, *for an everlasting covenant, for an everlasting possession, for no corruptable things are everlasting, neither are these promises such, as shall either vanish or faile.*

And upon the ground of this covenant did Christ himselfe prove the resurrection from the dead, against the *Saduces*, knowing it to be most sufficient for the purpose, saying, *Now that the dead are raised, even Moyses sheweth at the Bush, where he calleth the Lord the God of Abraham, and the God of Isaack, and the God of Iacob, (they being now dead, when Moyses thus spake which the Sadduces knew) and therefore Christ saith unto them, God is not the God of the dead, but of the living. Luk. 20. 37. 38.* Proving hereby that *Abraham, Isaack and Iacob*, must rise againe from the dead and live to inherit the countrey and Citie promised, that God may be found true of his word, and declare himselfe to be their God for everlasting, according to his covenant *Gen. 17. Ezod. 3. 6.*

And that it shall be a heavenly & eternall estate in the world to come, the Lord also manifesteth in his answer to the Carnall objection of those *Saduces* a litle before, where he saith *(The children of this world marry, & are given in marriage but they, that shall be counted worthy of that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they dye any more, for they are equall unto the Angels and are the children of God being the Children of the resurrection. Luk. 20. 35. 36.)*

Where the Lord sheweth plainly, that the world to come; which the holy Fathers and their seed shall inherit at the resurrection, will be such a world, as none of the ungodly shall be counted worthy to inherit any

*And the covenant thereof.*

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part thereof, as they doe most parts of this world.

And to this covenant also had *David* respect in his *Psalm* where he exhorteth the people of *Israell* saying, *Seeke the Lord and his strength, seeke his face continually, remember his marvelous workes that he hath done, his wonders and the judgements of his mouth, yee seed of Israell his servant, yee Children of Iacob his chosen ones, he is the Lord our God, his judgements are in all the Earth, Be ye mindfull alwayes of his covenant, the word which he commanded to a thousand generations: Even of the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same unto Iacob for a law, and to Israell, for an everlasting covenant, saying unto thee will I give the land of Canaan the lot of your inheritance, when ye were but few, even a few and strangers in it &c.* 1 *Chro.* 16.

But small reason had *David*, and as little reason had they, either the Fathers or the children, to be alway mindfull of this covenant, if God had not confirmed it sure unto them all, even to the thousand generations, for an everlasting Covenant ever to endure; and that it had not beene heavenly without corruption.

The covenant was made, when they were strangers on earth, but when they shall inherit the same, they shall be no more strangers but true owners.

Then shall they worship the Lord in the beawtie of holynesse, and feare before him all the earth, the world also shall be stable that it be not mooved, *Then shall the heavens be glad, and the earth shall reioyce, and men shall say among the Nations: The Lord reigneth.* According as *David* declareth in the same *Psalm*.

And that *David* did well vnderstand this covenant, of the inheritance of the land of *Canaan*, to be an eternall inheritance in the world to come, he declareth himselfe further unto the People in another *Psalm*, where he exhortet.

horteth them also, saying, O come let us worship & bow down, let us kneele before the Lord our maker, for he is the Lord our God & we are the people of his pasture & the sheep of his hands. To day if ye will heare his voyce, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness when your fathers tempted me, proved mee, and saw my workes, for so many years long was I greived with this generation, and said, it is a people that doe erre in their hearts, for they have not knowne my wayes, unto whom I sware in my wrath, that they should not enter into my rest. Psal. 95.

Where the King and Prophet David doth playnly shew, that when God did sweate in his wrath, they of Israel, that sinned in the wilderness, erring in their hearts, should not enter into that good Land, which God sware he would give to their Fathers, (as it is in Deut. 1. 34. 35.)

God meant most especially, and chiefly, the heavenly estate of inheritance in the world to come, wherein holynesse and righteousnesse, rest, and peace should habite and abide, and God himselfe would dwell with all the holy Fathers and their Seed, as in his Tabernacle for evermore, for which cause he calleth it his rest, and sheweth that they, that will enter into it, must not harden their hearts, and heare his voyce, that is to say, repent and believe the promise, otherwise, there is no entering in to it.

And this doth the Apostle plainly prove mentioning this very same thing to the Hebrewes saying, And to whom sware he, that they should not enter into his rest, but to them that believed not, So we see (saith he) that they could not enter in, because of unbelife: let us feare therefore, least a promise being left of entering into his Rest, any of you should seeme to come short of it, for unto us was the Gospell preached, as well as unto them &c. Heb. 3. 7. 8. 9. 10. 14. 15. 16. &c.

Where he also declareth that every one that hath the

faith of Abraham, that so beleiveth as He did, not onely hath an entrance heere, in the Spirit, Spiritually; (as he saith, we which haue beleived doe enter) and as all the holy Fathers had, but also, shall hereafter, their owne persones, soule, and body, inherit the same really and truly, with all the holy Fathers, and sheweth that the same rest and entrance into it, is preached unto us by the Gospell, as it was also unto them by the promise, it containing the summe of the Gospell. And that it remaineth yet, to be expected of all the people of God, who are heere so entred by faith. Their calling, and election being made sure, as the Apostle Peter saith, *For so an entrance is abundantly ministred unto us, into the everlasting Kingdome of our Lord and Saviour Iesus Christ.* 2 Pet. 1. 10, 11.

2 Tim. 4. 1.

For Gods rest eternall, is Christs everlasting Kingdome, which is to be manifested at his appearing, when he shall also judge the quicke and the dead, as Saint Paul saith to *Timothy*. For *Ioshua* did not give the people of *Israel* that rest, but Iesus Christ is to doe it, in whom they beleived.

And of this salvation of *Israel*, inheritance of the Earth, and stability of the world, doth the Prophet *Esay* also speake, where (he having forthewed the shame and confusion of the ungodly, and Idolatours of the world, which is to come upon them) saith. *But Israel shall be saved in the Lord, with an everlasting salvation, yee shall not be ashamed, nor confounded world without end, for thus saith the Lord, that created the heavens, God himselfe that formed the Earth, and made it, he hath established it, he created it not in vaine, he formed it to be inhabited, I am the Lord and there is none else: I have not spoken in secret, in a dark place of the Earth; I said unto the seed of Iacob; Seeke yemee in vaine, I the Lord speake rightconferesse, I declare things that are right,* *Esay. 45. 14. 15. 16.*

So that if *Abraham*, *Isaack*, and *Jacob*, and their seed should not live and inherit the earth, If God that made it had not established it so, as they should inhabit the same, and dwell therein for ever, according to his word; Then had he created it in vaine, then had he said unto the seed of *Jacob*, (all this while) seeke yee mee in vaine. But the Lord speaketh righteousnesse, he declareth things that are right, and such as shall surely come to passe in their due time, and season.

Neither hath he spoken in obscurity, in darke places, or corners of the Earth, as if he would not have his mind known; nay, he speaketh plainly, and openly, to the eares of the people: and inhabitants of the world. So as the simplest soule, through his grace may understand his meaning.

And for further confirmation, that God did not create this excellent worke, and Fabrike of the world, to destroy it, but that he hath established the same, and will, that it be not moved. Consider these scriptures. *1 Chro. 16. 30. Psal. 78. 69. Psal. 93. 1. Psal. 96. 10. Psal. 14. 5.*

### The first Question or Proposition.

Fiftly, I aske, if the deliverance by *Moyse*, and the possession and estate, *Ioshua* gave the naturall *Israelites*, in the land of *Canaan*, which God fore-shewed unto *Abraham* in *Gen. 15. 16. 18.* Were not a Typicall signe, or token of that to come, before spoken of; by which *Abraham*, as well as his seed after him, was given to know of a certaine, that he himselfe should inherit it; in the perfection, according to his motion and request, that he made unto God, immediately upon the promise, that God made unto him of the land, in *Gen. 15. 7.* saying, (*Lord God whereby shall I know that I shall inherit it. ver. 8. And the Lord said unto him, take me an Heifer of three yeres old &c.*)

Although

Although it were then 400. yeares to come before his naturall Children (who were to goe into a strange country and be afflicted there) should be brought to the land to possesse it, so Typically, and that he must dye before that day, as the Lord had shewed him.

For *Abram* now understood, that God had so appointed, that neither he, nor any of the Patriarches, Prophets, Apostles, or Saints whatsoever, should be made perfect in the promises, before, or without other, nor till all the seed were accomplished, and brought in according as the Apostle declared in *Rom. 4.* Before mentioned; and as he testifieth againe in *Heb. 11.* Where he saith, of the Fathers then past, *These all dyed in faith, not having received the promises. But having seene them a far off, and were perswaded of them, and confessed, that they were Strangers and Pilgrimes on Earth.* ver. 13. Heb. 11. 13

And also he having mentioned the rest of the Holy Fathers, and Prophets, and other of the faithfull, their faith also, their dittresses, and sufferings, saith (*These all having obtained a good report, through faith, received not the Promises, God having provided some better thing for us, that they without us, should not be made perfect.* Ver. 39. 40.

They might not be made perfect, without the children, which is farre better for us, then if they had, neither may the Children without them, which is no harme to us, but a better thing for them also, then if we should. Gods dealing and ordering all things is right and just, without all exception. They are all of them to receive the perfection of the promises together.

And unto this doe the wordes of Christ agree, where he saith, *Many shall come from the East, and from the West, and from the North, and from the South, and shall sit downe with Abraham, Isaack, and Iacob, and all the Prophets, in the Kingdome of God, and the children of the Kingdome shall be*

be cast out into utter darknesse, there shall be weeping, and gnashing of teeth. Mat. 8. 11. 12. Luk. 13. 28. 29.

And againe, and other sheepe I have which are not of this fold, them also must I bring, and they shall heare my voice, and there shall be one fold, and one Shepheard. Ioh. 10.

In which places, Christ plainly sheweth, that all the elect *Gentils*, (whom Christ calleth other sheepe that he had, (besides them of the Iewes fold) These he must bring (they having heard his voyce from all the foure quarters of the Earth, and sit downe together with all the holy Fathers, and Prophets; and all the rest of the elect Iewes, in the Kingdome of God. Where there shall be one fold, and one Sheapheard, one King, and one people: and the Children of the Kingdome; all those unbeleiving Iewes, which have still erred in their hearts, shall be cast out &c.

So then, If all these things be so; how are we to understand the Prophets, that have foretold of a deliverance of the children, and seed of *Israel*, from all countries wheresoever they are scattered, to their owne land, the land which God gave to their Fathers, wherein their Fathers had dwelt &c. as in *Ier. 16. 14. 15. Ier. 23. 8. Ezek. 37. 11. 12. 13. 14. Ezek. 39. 26. 27. 28.* And other places.

What deliverance and possession of the Land of promise, may this be; but the same that was promised the Fathers, and they looked for, agreeing with all the promises, and Scriptures before mentioned, and must needs be the substance, and perfection of that, which was performed by *Moses*, and *Ioshuah*; being the Type of this, which is to be performed, be *Iesus Christ*, the true deliverer, and the Children, and seed of *Israel*; there spoken of, are all Gods elect, both of Iewes, and Gentils, as the Prophet *Ezekiel* doth plainly declare, they with all

all the holy Fathers, Ezek. 37. 24. 25. 26. &c.

And this doth *Zacharias* the father of *Iohn* the Baptist, declare in his propheticall song, saying, *Blessed be the Lord God of Israel, for he hath visited, and redeemed his people, and hath raised up an horne of salvation for us in the house of his Servant David, as he spake by the mouth of his holy Prophets since the world began, that we should be saved from our enemies, and from the hand of all that hate us, to performe the mercy promised our Fathers, to remember his holy Covenant. The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered from the hand of our enemies, might serve him without feare, in holynesse, and righteousness before him, all the dayes of our life. &c.* Luk. 1. 68. 69.

Where this holy Servant of God, sheweth plainly that all whatsoever the Holy Fathers looked for, which God sware he would grant and give unto them, and their seed, to save and deliver them from their enemies, and from the hand of all that hated them, to serve him without feare, in holiness &c. Was to be brought to passe by Christ (whom he knew) was now soone after the birth of *Iohn* to be borne, according to all that the Prophets had spoken since the world began, which great deliverance from their enemies and from all the haters of them, is not yet fulfilled, as they have all hitherto knowe, and doe yet know still by experience. But that it shall bee, they duely expect, according to all that the Prophets have spoken.

And according to that of *Zecharias* and all the rest before, doth the Apostle *Peter* give testimonie, speaking to the Jewes of Christ also the true deliverer: whom they had crucified, and was now ascended into He aven, saying vnto them, *Repent ye therefore and bee converted, that your sinnes may bee blotted out, when the times of refreshing shall come*

come from the presence of the Lord: And hee shall send Iesus Christ, which before was Preached unto you, whom the Heavens must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. Acts 3. 20, 21.

So that this great redemption and restitution of all things, whereof all the holy Prophets have spoken as from one mouth, agreeing with the Fathers, and all the rest of the holy Servants of God, is not to bee, till Christ shall come in his glory. Which Christ himselfe doth most fully confirme, where hee having toreshewed the signes of his comming and end of the world, saith: And they shall see the Sonne of man come in the clouds of Heaven, with power and great glory, and he shall send his Angels with a great sound of a Trumpet, and they shall gather his Elect together from the foure Windes, &c. and then saith to his faithfull ones, When these things begin to come to passe, then looke up and lift up your heads, for your redemption draweth nigh: Then know that the Kingdome of God is nigh at hand, Mat. 24. Luke 21. 30. 31.

This is the redemption, which all the faithfull looked for, even that deliverance of the whole house and Seede of Israel, out of all Countries, whereof the Prophets had spoken. And here we see by what meanes the Lord will gather them and bring them together in that day, even by his holy Angels, whom he will send forth with a great sound of a Trumpet: They shall gather his elect together from the foure Winds, as well they of the tenne Tribes of Israell, and of the Gentiles also, as them of Iudah and Beniamine, he will leave none of them any more there, he will open their graves, and bring them up out of their graves, and place them in their owne land, where their fathers had dwelt, and they shall know that the Lord had not onely spoken it, but that he hath now performed

Ezek. 37.  
12, 13.  
Ezek. 39.  
28.

Ezek. 37.  
14.

formed it, according as *Ezekiel* prophesied, *Ezek. 37*  
They being now delivered from the hands of their ene-  
mies shall serve the Lord without feare in holinesse  
and righteousnesse before him all the daies of their  
life, according to the prophesie of *Zacharias*, *Luke 1.*  
And as *David* in his *Psalme* of the Covenant saith  
the people of *Israell*, *O give thanks unto the Lord, for*  
*he is good; for his mercy endureth for ever, and say, yee save us,*  
*O God of our salvation, and gather us together, and deliver us*  
*from the heathen, that we may give thanks to thy holy*  
*name, and glory in thy praise,* 1 *Chro. 16. 34. 35.*

1 *Chron.*  
16. 29, 30,  
31, 32, 33.

And now upon this great redemption, shall the King-  
dome bee restored to *Israell*, which the Apostles so de-  
sired to know the time of that which *Christ* commended  
to his little flocke, to comfort them in the time of their  
affliction saying, *feare not little flocke for it is you fathers*  
*good pleasure to give you the Kingdome,* *Luke 12. 32.*

A& 1. 6.

And of which he saith againe, *And I appoint unto you*  
*a Kingdome, as the father hath appointed unto me, that ye may*  
*eate and drinke at my table in my Kingdome, and sit on*  
*Throne indging the twelve Tribes of Israel,* *Luke 22. 29,*  
*30.* meaning the ungodly of all the Tribes. And where-  
of he spake also, unto the unbelieving *Jewes*, and all other  
Hippocrite and workers of iniquitie to their shame in  
their condemnation saying: *When ye shall see Abraham,*  
*Isack, and Jacob, and all the Prophets in the Kingdome of*  
*God and your selves cast out:* *Luke 13. 27.* where is to bee  
noted, that the ungodly shall see the righteous in the  
Kingdome of God, when themselves are cast out.

This is the Kingdome, which God had prepared for  
his chosen from the foundation of the world, to bee in-  
herited now at this time, when *Christ* shall come in his  
glory to judge the quicke and the dead, as himselfe also  
further declareth saying. *And when the Sonne of man shall*

come in his glory, and all his holy Angels with him, then shall he sit in the Throne of his glory, and before him shall bee gathered all Nations, and hee shall separate them as a Shepheard doth his sheepe from the goates, and he shall set the sheepe on his right hand, and the goats at the left, then shall the King say unto them on his right hand, come ye blessed of my father, inherit the Kingdome prepared for you from the foundation of the world; For I was an hungry, and ye gave me meate, I was a thirst, and ye gave me drinke, I was a stranger and ye tooke me in, naked and ye cloathed me, I was sicke and ye came unto me, I was in prison and ye visited me, &c. And unto them on his left hand, Depart from me ye cursed into everlasting fire, &c.

In which happie sentence to them that shall stand on Christs right hand at this day of Iudgement, Christ in foretelling us of it, doth give us to understand, as a faire fore-admonition to us all, what manner of persons they are, and must be found to be, in respect of workes, that shall inherit this Kingdome. And hereby also, wee may perceive, what it is to make us friends with the goods of this world, called the Mammon of unrighteousnesse, because men love them so much, setting their hearts upon them, and by many unrighteously gotten. And who the friends are, that can, & will receive us into everlasting habitation, even Christ himselfe, and God his father also. So that whosoever shall receive one of those little ones that beleeveth in Christ, in Christs name, receiveth Christ, & he that receiveth Christ, receiveth God the Father that sent him, (for so he hath said;) & he that shall give a cup of cold water to one of the least of Christs brethren, because he belongeth to Christ, he shall not lose his reward, because Christ counteth it as done to himself, & he wil stand his friend, when the great day & time of neede shall come, and all friends else will faile him.

These bee the workes of Abraham which doe shew the

*And the Covenant thereof.*

21

the faith of *Abraham*, and of *Abraham's* children that shall inherit the kingdome.

And when Christ shall so come in his glory, and shall sit in the Throne of his glory, and be possessor of his Kingdome, which God the father had appointed unto him as he said *Luk. 22. 20.* (for the possession of his Kingdome, and his appearing in glory to Iudge the quicke and the dead, or both together, as *Saint Paul* saith *2 Tim. 4. 8.* and the Saints possessing the Kingdome, also dependeth upon his, and beginneth as from him and by him is continued.) This Throne and kingdome of Christ I say is not to cease or be taken from him, nor he from it. God will settle him therein, according as hee said, and swarero to his father *David*, long before, saying; *But I will settle him in my house, and in my kingdome for ever, and his throne shall be established for evermore. 1 Chro. 17. 14.*

And againe, *My Covenant will I not breake, nor alter the thing that is gone out of my lipps. Once have I sworne by my holinesse, that I will not lie unto David, his seede shall endure for ever, and his Throne as the Sunne before me, it shall bee established for ever as the Moone, and as a faithfull witnesse in heaven, Psal. 89. 34. 36.*

Christ is not to come to sit and passe sentence of Iudgement onely, and so to depart away as some thinke, but he is to continue, to raigne upon his thrown, in this kingdome for ever: according also, as in another *Psal.* it saith; *Thy Throe O God is for ever and ever, a Septer of righteousness is the Septer of thy Kingdome. Psal. 45. 6.* as also *Heb. 1. 8.*

And of this throne and Kingdome of Christ, and the endlesnes thereof, spake the Angel *Gabriel* unto the blessed Virgin *Mary*, when he was sent unto her, saying; *Fare not Mary, for thou hast found favour with God, and behold thou shalt conceive in thy wombe, and bring forth a sonne, and shalt*

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shall call his name, Iesus: he shall be great, and shall bee called the Sonne of the highest, and the Lord God shall give unto him the Throne of his Father David; and he shall raigne over the house of Iacob for ever, and of his Kingdome there shall be no end. Luk. 1. 30. 31, 32, 33.

Which Kingdome of Christ, was also foreshewed unto the Prophet Daniel in a vision, as he saith; And I saw in the night-vision, and behold one like the Sonne of man came with the cloudes of heaven, and came to the antient of dayes, and they brought him before him, and there was given unto him dominion, and glory, and a Kingdome, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, and his Kingdome that, which shall not be destroyed. Dan. 7. 13. 14.

And where hee saith againe (foreshewing also, that the Saints shall possesse the Kingdome with Christ, and raigne with him, when those great Monarchies and usurpers of it, are removed, Dan. 7. 16. 17.) But The Saints of the most high, shall take the Kingdome, and possesse the Kingdome for ever, even for ever and ever, verse 18. as also in verse 27. And the Kingdome, and the greatnesse of the Kingdome under the whole Heaven, shall be given to the people of the Saints of the most high, whose kingdome is an everlasting Kingdome, and all powers shall serve and obey him. According to that which the Prophet Micha testifieth from the Lord saying; And I will make hir that habitesh, a remnant; and her that was cast farre off, a great Nation; and the Lord shall raigne over them in mount Sion from hence forth, even for ever. Mich. 4. 7.

Much more might be mentioned from the Prophets and Scriptures to this purpose, for which of the Prophets have not prophesied thereof; and what words can there bee spoken more fully, and clearly, to shew the perpetuity of this Kingdome of Christ, and of his Saints,

on the earth, under the whole heaven, then these that hath been spoken in these several places of the Scriptures, before mentioned, *for ever, even for ever, for ever & ever, for evermore, for ever, even for ever and ever, for an everlasting possession, an everlasting Kingdome, that which shall not bee destroyed, there shall bee no end, as the Sunne, and as the Moone, &c.*

And how can it be thought that all these things, and words should bee spoken in such a manner, and but a thousand yeares meant, and to be here in this polluted world fulfilled on a latter off spring of Jewes remaining, or as the Millinaries would have it of a coming of Christ, and resurrection of the beheaded Saints, or of all the Saints since the beginning of the World to that time, and then at the end of those yeares, to cease, or to bee delivered up, as they imagine and teach. I say except men were besotted with willfulnesse, and blindnesse, that having once conceived an opinion, and taken it up, will wrest all Scriptures even from their plaine intention, to make them serve for their purposes, rather then let their opinion fall, or harken to any thing that may bee said against it. It is true, the Throne and Kingdome, wherein Christ is now at this present, unto which after his sufferings, God the Father exalted him at his right hand in the heavens, to sit & raigne with him there, till he had put all his enemies under his feet, the last enemy being death. This he is to resigne, and deliver up to God the Father, at the end of the world, when God shall have put all enemies under his feet, as Saint Paul saith, *Then cometh the end, when hee shall have delivered up the Kingdome to God even the father, when hee shall put downe all rule, all authority and power, for he must raigne till he hath put all enemies under his feet, the last enemy, that shall be destroyed, is death, for he hath put all things under him,*  
but

but when hee saith all things are put under him, it is manifest that he is excepted that did put all things under him, and when all things shall be subdued unto him, then shall the sonne also himselfe bee subiect unto him that did put all things under him, that God may be all in all, 1 Cor. 15.

Where the Apostle sheweth plainly, that in some consideration Iesus Christ the Sonne of man, the Son of *David*, is not subiect unto God the father now, being at his right hand reigning with him in the heavens, as he shall bee then, at the end of the world, when God shall have put all things under him, himselfe onely excepted, Nor God all in all, now, as he shal be then, because, now, Christ in his humaine person sitteth in his Throne with him, God having once settled him in the Throne of his Father *David*, according to his oath which he sware unto *David*, hee is to leave the other to him that gave him this, and to bee subiect unto him, and to honour him as his head, even as his Spouse the Church, is to be subiect unto him, and to honour him as her head.

And herein shall the sonne loose no honour, for as hee is God he is the same for ever: Nay, rather he shall receive much more glory and honour; for although the glory and honour whereto he is now exalted at the right hand of God, in the heavens, be great (in respect of his humaine nature) farre above all that ever any man else was exalted unto, or ever shall; yet it is seene of no man, and beleevd but of a few: neither are all his enemies now subdued. But when all enemies, all authority, and rule of Monarks and powers of this world of wickednes shall be subdued, and death the last enemy, and he himselfe sitting in the Throne of his glory, with all his redeemed, openly, in the sight of all his, and their enemies, ruling them with a rod of yron, as in the world to come it shall be, *Heb. 2. 5, 6, 7, 8.* This his glory will be greater.

And

And these words of the Apostle, in 1 Cor. 15. *For he must reigne till hee hath put all enemies under his feet,* (alluding in way of prooffe unto the words of David, Psalme 110. 1.) doe shew plainly that it is the Kingdom where, in he reigneth now at the right hand of God, in the heavens, that hee is to deliver up and resigne unto God his Father at his comming. But this Throne & Kingdome, which God will now settle him in after all enemies are subdued, he is never to resigne, or deliver up, neither shall it be taken from him, nor he from it, nor be destroyed, or have an end, as hath beene declared.

In this Throne he may admit his brethren that followed him in the regeneration that overcome, to sit with him; and wil as he hath promised saying, *To him that overcometh, will I grant to sit with me in my Throne, even as I overcame, and am set with my father in his Throne,* Revel. 3. 21.

In this Throne Christ is to reigne under God the Father, as his King, according as hee said to David, *I will settle him in my house, and in my Kingdome for ever,* &c. 1 Chro. 17. It is Gods Kingdome then.

And the Lord God calleth this Sonne of David, his annoynted one, his Sonne, his King, and the hill whereon he shall sit to reigne, his hill; as in Psal. 2. where he saith, not withstanding all those heathen, and people, Kings and Rulers, that tooke counsell against him, and against his Annoynted, that said, *Let us breake their bands asunder, and cast their cords from us, yet have I set my King upon my holy hill of Sion.*

And the King shall receive of God the Father that which he bid him aske, saying, *aske of mee and I will give thee the heathen for thine inheritance, and the uttermost ends of the earth for thy possession, thou shalt breake them with a rod of yron, and dash them in peeces like a potters vessell,* verse

Which power also the King will give to the Children of Sion, as he promised saying; And hee that overcometh and keepeth my words unto the end, to him will I give power over the Nations, and hee shall rule them with a rod of iron, and as the vessels of a potter shall they be broken to shivers, even as I have received of my father, Revel. 2. 16. 17.

And it shall be fulfilled which David his father foretold of him saying, He shall iudge the poore of the people, hee shall save the children of the meedy, and shall breake in peeces the oppressor, they shall feare thee as long as the Sun and Moone endureth throughout all generations, hee shall come downe like raine upon the mowen grasse, like showers that water the earth. In his dayes shall the righteous flourish, and abundance of peace, so long as the moone endureth, he shall have dominion also from Sea to Sea, and from the river to the ends of the earth, they that dwell in the wildernesse shall bow before him, and the enemy shall lick the dust: The Kings of Tarshish and of the Isles shall bring presents, the Kings of Sheba and Seba shall offer gifts, yea all Kings shall fall downe before him, all nations shall serve him. Psal. 72.

And the children of Sion shall be joyfull in their King, and the Lord wil take pleasure in his people, & will bewittifie the meeke with salvation, as he also said.

The high praises of God shall bee in their mouthes and a two edged sword in their hands to execute vengeance upon the heathen, and punishment upon the people, to binde their Kings in chains, and their Nobles with fetters of yron to execute upon them the iudgement written; this honour have all the Saints, Psal. 149.

Psal. 47.

And it shall now be fulfilled also which is written, O clap your hands, O yee people shout unto God with the voyce of triumph, for the Lord most high is terrible, he is a great King over al the earth he hath subdued the people under us, & the Nations under our feet, hee shall chuse our inheritance for us, the  
exceh

excellencie of Iacob whom hee loved; God is gone up with a shout, the Lord with the sound of a Trump, sing praises unto our God sing praises, sing praises unto our King sing praises, for God is the King over all the earth, sing ye praises with understanding, God reigneth over the heathen, God sitteth upon the Throne of his holiness, the Princes of the people are gathered, even the people of the God of Abraham, for the shields of the earth belong unto God, he is greatly exalted, Psal. 47.

And great shall the Lord bee in this day, and greatly shall hee bee prayed in the citie of our God, in the mountaine of his holiness: Bewtifulfull for situation, the ioy of the whole earth, is mount Sion, in the sides of the North, the Citie of the great King, God is knowne in her pallaces for a refuge; for loe the Kings were assembled, they passed by together, they saw it, and so they marvelled; they were troubled, and they hasted away, feare tooke hold upon them, there, and paines as of a woman in travill. Psal. 134.

So terrible to the wicked of this world, shall mount Sion be, in the day of her glory, and so great an astonishment to all those that formerly oppressed her, who although they shall not enter in, through the gates of the Citie, to see or understand of her felicity, & joyes within, or any way partake of her pleasures, yet they shall understand of her power, and see with feare, and greife, her brightnesse, and glory without: It is for the Princes of the people of the God of Abraham to enter in through the gates into the Citie, and for their Kings to come, and bring their glory and riches into it, as it is written, Esay 60. 11. Revel. 21. 24.

And they shall say, As we have heard, so have wee scene, in the citie of the Lord of hosts, in the Citie of our God; God will establish it for ever, Solah. Psal. 48. 8.

The holy Citie the new Hierusalem, which had beene so long withdrawne from the earth; because it was not

(by reason of the wickednesse and pollutions thereof) meete to receive hir, being Gods eternall Tabernacle; when Christ her Lord and King shall have purged the earth and heavens of all their pollutions, and vaine corrupt workers of men that are therein, as he will doe in the great day of his comming, according as his Apostle Peter witnesseth saying, *But the the day of the Lord will come as a theefe in the night, in the which the heavens shall passe away with a great noyse, and the elements shall melt with fervent heate, and the earth also, and the workes that are therein shall be burnt up.* 2 Pet. 3. 10.

And as the Apostle John also saith, *And I saw a great white Throne, and him that sate thereon, from whose face the earth and the heaven fled away and there was found no place for them.* Revel. 20. 11.

These things being done, and that there shall bee new heavens and a new earth, as the Lord also promised Esay 65. 17. according to 2 Pet. 3. 13. and as it was foreshewed unto the beloved Disciple, who saith; *And I saw a new heaven and a new earth, &c.* Revel. 21. 1. *Then shall that holy City come down from heaven, as he saith, And I saw the holy City, the new Hierusalem, comming downe from God out of heaven, perpared as a Bride adorned for her husband, ver. 2.*

For pollutions and curses may not abide where the Throne of God and of the Lambe is, nor where this holy citie shall stand, as it is said; *And there shall bee no more Curse, but the Throne of God and of the Lambe shall be in it, and his servants shall serve him.* Revel. 22. 3.

Neither is this world, being polluted; and so possessed with wickednesse as now it is, capeable of so excellent, and glorious a creature as shee is, and shall be seene to bee, in this day of her appearing in glory, being now made ready, perfectly adorned with all her ornaments, as the Bride for the marriage of the Lambe that bought

her, her Lord and King Christ Iesus. *And blessed are they that are called unto the marriage supper of the Lamb.*

Now shall this holy citie Hierusalem, bring forth, and receive all her children at once, even in one day without any more travill or paines, as it is written; *Before she traviled she brought forth, before her paine came shee was delivered of a man child: Who hath heard such a thing, who hath seene such things? Shall the earth be made to bring forth in one day; shall a Nation bee borne at once, for as soone as Sion travilled she brought forth her Children.* Esay 66.7.8.

So that now, when the Lord shall appeare to their joy that were hated, and cast out for his names sake; And to render recompence to his enemies, as in the 5 and 6. verses he said, then shall the earth in whose bowels the bodyes of the Saints had slept, and whom she had bread and brought up, and Sion also their spirituall Mother, bring forth and receive all their children at once, even in one day; and she shall remember no more her sorrow, for joy that her man-child is borne; for so, by that name it pleaseth the Lord to tytle her children, as also in Revel. 12. 5. She shall now bee adorned with them all, according as her Lord foreshewed her in the time of her captivity, when she complained saying, The Lord hath forgotten me, my Lord hath forsaken me, and hee told her nay, he had graven her upon the palmes of his hands, and comforting her, told her also that hir children should make hast, and biddeth her lift up her eyes round about & behold, shewing her (as it were in a vision) all her children (which she longed for) hastening unto her, and said; *All these gather themselves together and come to thee. As I live saith the Lord, thou shalt surely cloath thee with them all as with an ornament, and binde them on thee as a Bride doth, for thy wast and thy desolate places, and the land of thy destruction shall even now be to morrow, by reason of the*

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inhabitants, and they that swallowed thee up shall farre away, the children which thou shalt have, after thou hast lost the other, shall say againe in thine eares, the place is to straight for me. give place to mee that I may dwell: then shalt thou say in thine heart who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing too and fro, and who hath brought up these. Behold, I was left alone, These where had they beene, &c. *Esay 49.* Here the Lord comforteth Sion with her children of the Gentiles, that were to bee brought in unto her by the Gospel of Iesus Christ, which was to bee preached amongst them by his Apostles and Servants as in the 22 verse appeareth, who were to supply the losse of all her other lost children of the naturall house of Israel.

Therefore now, these being all accomplished unto her reioyce: ye with Ierusalem & be glad with her, all ye that love her reioyce with ioy with her all ye that mourne for her, that ye may suck and bee satisfied with the breasts of her consolation, that ye may milke out, and bee delighted with the abundance of her glory; for thus saith the Lord; Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing streame; then shall yee sucke, ye shall be borne upon her sides, and be dandled upon her knees, as one whom his mother comforteth, So will I comfort you, and ye shall bee comforted in Ierusalem.

And when ye see this, your heart shall reioyce, and your bones shall flourish like an hearbe, and the hand of the Lord shall bee knowne towards his servants, and his indignation towards his enemies, *Esay 66. 10, 11, 12, 13, 14. &c.*

The children of Ierusalem are now to sucke and bee satisfied, to milke out and bee delighted with the abundance of her consolation, and the abundance of her glory, &c. it is not said with the milke of the principles or doctrine of Christ, or forme of goverment and discipline of the Gospel as some would have it, or at least expound

expound it and to concerne chiefly, their thousand  
 yeares Church of the *Iewes*. Nay, the children of *yu-  
 salem* being now all accomplished unto her by the word  
 of Christ, they shall have no neede of Doctrine or dis-  
 cipline, or governours, or teachers of that kind or manner  
 any more. But the government of this new *Ierusalem*  
 shall be peace it selfe, & her exactors righteousness it selfe.  
 The Lord her righteousness, and the righteousness of  
 all her children, he being now personally in the middle  
 of her, And salvation being her walls, and her Towers  
 the glory of God, her gates, his praise, as it is written of  
 her; God himselfe also dwelling with her, and with all  
 her Children, as in his owne Tabernacle; As Saint  
*John* heard it proclaimed from heaven as he saith, and I  
 heard a great voyce from heaven saying; Behold, the Ta-  
 bernacle of God is with men, and he will dwell with them; and  
 they shall be his people, and God himselfe shall be with them, and  
 be their God, and God shall wipe away all teares from their eyes,  
 and there shall be no more death, neither sorrow, nor crying,  
 neither shall there be any more paine for the former things are  
 passed away. And he that sat upon the Throne said, Behold,  
 I make all things new, &c. Revel. 21.

This *Ierusalem* is that same which God spake of before,  
 to the Prophet *Esay* chap. 65. having foreshewed him  
 this great redemption and salvation of Israel, and how  
 all their former troubles should be forgotten and hidden  
 from his eyes, and that hee would create new heavens  
 and a new earth, &c. then saith, Bee ye glad and reioyce for  
 ever in the things that I create: for behold I create *Hierusalem*  
 a reioycing and her people a ioy, and I will reioyce in *Hierusalem*,  
 and ioy in my people, and the voyce of weeping shall be no more  
 heard in her, nor the voyce of crying, &c. verse. 17, 18,  
 19.

And this is the same Tabernacle whereof God spake

to the Prophet *Ezekiell*, he having foretold him also the great redemption of the whole house of Israel from all their captivities. *Graves, &c.* to their owne land, and saying, *And they shall dwell in the land which I have given unto Jacob my servant, whetein your fathers have dwelt, and they shall dwell therein; they, and their children, and childrens children for ever: (here by the way we are to understand by They, and their children, &c. Abraham, Isaac and Jacob, and all their seede or children of the promise to whom it belonged) and my servant David shall be their King for ever. Moreover (saith the Lord) I will make a Covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, and I will set my Sanctuary in the midst of them for evermore; my Tabernacle also shall be with them, yea I will be their God, and they shall be my people: And the heathen shall know that I the Lord doe sanctifie Israel when my Sanctuary shall bee in the midst of them for evermore, Ezek. 37.*

This is that Country and Citie which the holy Fathers sought, mentioned in *Heb. 11.*

This is the place whereof God spake to *David*, where he said: *Also I will ordaine a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more neither shall the children of wickednesse wast them any more as at the beginning, &c. 1 Chron. 17. 9.*

This is that purchased possession, untill the redemption wherof, the faithfull are Sealed with the holy Spirit of promise, the earnest of that their inheritance, spoken of by *Saint Paul, Ephe. 1. 13, 14.*

This is that Eternall Tabernacle which God is the builder of, and not man spoken of in *Heb. 8. 2. and 9. 11.* which Christ hath purchased with his owne blood for our Eternall inheritance, as in verse 12.

This

This is the place, which Christ spake of to his Disciples when he said, I goe to prepare a place for you, *John 14.*

And this is that Building of God, not made with hands, eternall in the heavens, spoken of *2 Cor. 5. 1.*

This is that inheritance incorruptable & undefiled & that fadeth not away, reserved in heaven for us (who are kept by the power of God through faith unto salvation), ready to bee revealed in the last time, spoken of in *1 Pet. 3, 4, 5, 6.* the times of restitution of all things, whereof he spake in *Acts 3.* for then it is to bee revealed from heaven, as *John* foresaw, *Revel. 21.* when all things shall be new.

This is the Kingdome, which cannot be shaken, spoken of in *Heb. 12. 27, 28.*

This is that Citie of which he saith, for here we have no continuing city, but we seeke one to come, *Heb. 13. 14.*

And this is the glory which Saint *Paul* saith, the children and heires of God, that suffer with Christ, shall receive as joynt heires together with him, for the manifestation whereof, the earnest expectation of the creature waiteth, and untill which the whole creation travel-  
leth together in paine, as in *Rom. 8. 17, 18, 19, 20, 21, 22, 23.*

And this is the rest, which is said to remaine unto the people of God, spoken of in *Heb. 4.* where hee exhorteth saying, *Let us therefore labour to enter into that rest, lest, &c. verse 9 10. 11.*

Now all these promises and testimonies being of one and the same eternall inheritance, as doth plainly appeare, and that it belongeth to all the faithfull, as is also manifest, and being so accomplished, as before is declared.

Then *Abraham, Isaac, and Iacob,* and all the holy Fa-  
thers

thers before them, and their children, and their childrens children after them, to the thousand generations, even all their seede to this worlds end, (for there shall be no increasing of children any way, afterwards) shall inherit according to the promise the Land of *Canaan*, which God gave unto the Fathers, that good Land which he espied for them, the glory of all lands, as the Scriptures title it; And not that Land onely, but every habitable part of the world besides, yet that land principally, as the glory of all the rest: There the Fathers sojourned in expectation thereof, upon the promise, There by faith they tooke order, and gave charge to have their bones laid, expecting their resurrection to that end. Thither their children were brought from their servitude in *Egypt* to possesse it typically: There God revealed his counsell: and testimonies by his servants the Prophets: There was the Temporall typicall *Hierusalem*, There was *Dauids Throne*, There was *Iesus Christ* the true king, and heire of all things borne, There he suffered and underwent the shame, from thence he ascended into Heaven, and to the same place he shall come againe as it is written. *And his feet shall stand in that day upon the Mount of Olives, which is before Hierusalem. &c. Zech. 14.4. And there shall his Throne be, upon the holy hill of Sion according to Psal. 2.*

For although his Kingdome, and dominion, shall reach throughout all the World, from Sea, to Sea, and from the river to the ends of the earth, as it is said, where also his Saints shall inherit and raigne, yet there shall be his Throne, and his glory most eminent, even there where he suffered the reproach, and that shall all his enemies, in that day, see and know; For God will get his servants praise, and fame, in every land where they had been put to shame, according as he said, *Zeph. 3. 19.*

And

*And the Covenant thereof.*

And all the Seed, and children of the promise since the beginning of the world, the true *Israel* of God, shall now be a nation before the Lord for ever, and be Kings, and Preists unto God, and shall raigne on the Earth, as the twenty foure Elders declared; and (being all of them, the Children of God, and of the new Hierusalem, redeemed by the blood of the Lambe) The Lambe will now (among all the rest of his promises, and gifts) performe this also, in *Rev. 3*. Where he saith, *Him that overcome: he will I make a pillar in the house of my God; and he shall goe no more out, & I will write upon him the name of my God, and the name of the City of my God, The new Hierusalem, which cometh downe out of Heaven from my God; and my new name, ver. 12.* Where we see also as in *Rev. 21.* that it is to come downe out of Heaven.

I aske now, If these things be so as hath beene declared, or no, if they be truly so, then I aske where ye will have ground for your doctrine of a thousand yeares glorious Church of the Iewes, in the Land of Canaan, or of any other, that ye will have rise from the dead before the end of this world; or what have ye to object against that which hath beene said.

If ye object and say, heere is not in all this, a word spoken of heaven, that the Saints after the resurrection of the body, and end of this world, shall ascend with Christ, and Christ with them, to live and raigne there, in the presence of God, and with all his holy Angels for ever. I confesse, I have not spoken a word to that purpose, and the reason is, because I find not a word in all the holy Scriptures that saith it, and what they speake not, I am not bound, in this case, to beleive, though I deny them not heaven, God may take up of them into heaven, as he did *Paul*, if he so please, though he hath not said it, That the Saints shall inherit the earth, and

dwell therein for ever, there are a hundred words in the Scriptures of God, to prove, as ye may see, by that which is written. And when Christ cometh in his glory, his holy Angels shall come with him, and God himself will dwell with his people, and they shall be his Tabernacle; as hath been declared.

Jer. 31. 35.  
36. 37.

Jer. 33. 20.  
21.

And this I say yet further, that if you can breake Gods covenant with the day, and his covenant with the night, and that there should not be day and night in their seasons. If ye can remoove the Sunne, the Moone, and the Starres out of their places, and from their order, and put an end to the dayes of Heaven: then ye may breake, and put an end to the things before declared, otherwise they shall stand, and not faile for ever, as the Lord hath said, *Jer. 31. 35. 36. 37. Jer. 33. 20. 21.* Neither shall these ordinances, ever depart from before the face of the Lord.

Deut. 28.

What were it, that all these excellent promises and sayings, in Scripture should onely intend a thousand or two thousand yeares glorious Church of the *Jewes*, or of any other, to be in the time of this world, and then to cease, and how many absurdities would follow, too many to relate. The *Jewes* had almost two thousand yeares time in their troublesome *Typical* estate, and there hath beene neere one thousand six hundred yeares since, wherein all that glory hath beene troden downe, and the people disperst, as well the Saints that were then in the land, as the other, one whom the wrath of God, (which was written) is ceased upon. And will ye have this glorious estate, that hath beene so many thousand yeares spoken of, and looked for, of all the faithfull upon Gods promises, since the beginning, to last but for a thousand yeares, or two, as some would have it, and to concerne only, and belong to, a remnant of *Jewes* remaining, descended

descended of the most viperous generation of them, that ever were, as Christ himselfe chargeth them; such as were to fill up the measure of their Fathers wickednesse, and that these should be all of them generally called and saved, this is beyond all sound apprehension, and besides all Scriptures of truth; such a calling, and such a saving, was never knowne to be of the best dissent naturall, that ever was, nor was ever known to be the manner of Gods dealing, and proceeding in any age, with any people whatsoever. But to chuse out, from among them, and their Children, here one, and there one, as *Abell*; leaving *Cain*, *Isaack* leaving *Ishmael*, *Iacob* leaving *Eſaw*, and so in all times, both with *Jewes*, and *Gentiles*, seldome many of one mans Children; and lesse times all like (as is hoped) was, with *Iacobs* sonnes, but as it is written. *Though the Children of Israel be as the sand of the Sea, a remnant shall be saved*, for God will finish the worke (as *Saint Paul* saith) and cut it short in righteousness, because, a short worke will the Lord make upon the earth, and as he saith againe from *Eſay*, *Except the Lord of Sabbath had left us a seed, wee had bene as Sodome, and bene made like unto Gomorrah* *Rom. 9.*

*Eſay* 10. 23.

23.

*Rom.* 9. 27.

28. 29.

And as Christ himselfe saith (for shewing how it would be to the worlds end. *Strait is the gate and narrow is the way, which leadeth unto life, and few there be that finde it.* *Mat. 7. 14.*

*Eſay* 1. 9.

If ye say the Scriptures speake much of the *Jewes* calling, and especially *Saint Paule* in *Rom. 11.* My answer is; it seemeth to doe so, but there is a great mistaking of the Apostles wordes, and meaning by many, for he speaketh onely of a remnant of elect *Jewes*, and chiefly of those in his owne time, which the Christian *Romanes* had their eye upon Marvelling that so few (of so great and religious a nation did beleive the Gospell of Christ)

and confest him, which was the occasion of the Apostles writing unto them in this manner, to informe them as concerning the reason thereof, and proveth unto them by former experience, and testimonies of the Prophets, that they were alwayes but few (in comparrison of the great number of obstinate ones) that did beleieve in their hearts to salvation, as in *Chap. 9.* from the testimonie of *Esaiah*, and in this *Chap.* by that, in the time of *Eliahs*. And so, all his arguments are to prove, that God did never cast away his elect people of *Israel*, Nor would, but that they should all come in, according as many of them did, especially in those dayes, for then they had the most excellent meanes, that ever they had, or shall have while the world stands; which (because the Rulers, and greatest number of them did so wilfully reject, filling up the measure of their Fathers sinnes, who persecuted, and kille the Prophets, and they now, Christ himselfe) was therefore, to be taken from them, and the wrath of God to cease upon them to the uttermost, according as *Moyse* had foretold long before *Deut. 28.* from the 15. verse to the end of the *Chap.* And as Christ himself pronounceth saying, *For these be the dayes of vengeance that all things that are written might be fulfilled, But woe be to them, that are with child, and to them that give suck in those dayes, for there shall be great distresse in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led captive into all Nations, and Ierusalem shall be trodden downe of the Gentiles, till the times of the Gentiles be fulfilled, Luk. 21. 22. 23. 24.* As also Saint *Paul* testifieth *The salo.*

And the time being now come that the Gentiles should heare the word of the Gospell, that Gods elect among them; which (by Gods appointment) were now in these latter dayes (to be many in number) might bee brought in. So long, as untill the times of the course  
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of the Gospel among the Gentiles, for the bringing in of all Gods Elect of them, be accomplished: *Hierusalem* is to be troden downe of the wicked unbeleeving Gentiles. And so long also shall blindnesse continue upon the generation of those vipers that Christ spake to, that they may fill up their measure, as they did the measure of their fathers, according as they said, his blood bee upon us and upon our children. These are that part of *Israel* of whom Saint *Paul* saith, Blindnesse in part, is hapned to *Israel* untill the fulnesse of the Gentiles be come in; the fulnesse of Gods Elect Gentiles, for so he meaneth, & so the words themselves doe expresse: And these are those other sheepe of whom Christ spake in *Iohn* 10. which being brought in, there shall be one fould and one Shepheard, one Nation, and one King forever,

And all the blinded Iewes and Gentiles also that have reiected the grace of God in Christ, shall see these sheepe of the Gentiles, that come from the East and the West and North and South, sit with *Abraham*, *Isack*, and *Jacob*, and all the Prophets, in the Kingdome of God, and themselves cast out as Christ hath spoken.

So their blindnesse shall last no longer, they shall now see what they reiected, and what is come of it, according also as Christ said to their fathers: for I say unto you ye shall not see me henceforth, till ye shall say, *Blessed is he that commeth in the name of the Lord*, *Mat.* 23. 39. for every eye shall see him, and all tongues shall confesse at this day, that Iesus is the Lord, to the glory of God the Father, as it is written.

And as touching that living and raiging with Christ for a thousand years spoken of in *Revel.* 20. of the soules of them that were to be beheaded, because they would not worship the Beast nor his Image, nor would receive his marke, &c. which is there sayd to be the first resurrection

rection. This being the onely Scripture they make use of, to proove a thousand yeares glorious estate of a Church of the Iewes as some would have it; or as others of the faith full disceaſed, whom they will have to riſe from the dead a thousand yeares before the end of the World, and reſurrection of the ungodly. &c.

Therefore to remove theſe, opinions and ſtop all objections againſt the cleare truth (if poſſible it may be) My answer is, in breefe this; Firſt, they are utterly miſtaken in the word Soules, becauſe they wil have it to intend bodies, as well as ſoules; for although ſometimes in Scripture ſoules only are named, when both bodies and ſoules are meant, as in *Gen* 46. 15. and ſo the 27. verſe, where it is ſaid, All the Soules of the Houſe of *Jacob* which came into *Egypt*, were three ſcore and ten; yet I ſay it cannot be ſo meant here: my reaſons are, firſt, Theſe ſoules which *Saint Iohn* ſaith, he ſaw, are the ſoules of men be headed, and not of living men; but if yee ſay *Iohn* foreſaw them riſen, and ſo names the ſoule for both, my answer is, This cannot be, the ſoule may not be named for the body, nor with the body in this caſe, as to meane both; becauſe the ſoule of a regenerate man being now alive by faith, cannot be ſaid either to dye with the body, or to riſe with the body, neither is there any reſurrection of the ſoule after the death of the body, & therefore may not be named for the death of the body, nor for the reſurrection of the body, neither is there ſuch an inſtance in all the Scriptures, as to ſay whē a righteous mans body dieth or is dead, there is a ſoule dead, although it may be ſo ſaid of an ungodly man, becauſe his ſoule is alwaies dead ſpiritually. And to ſay of a regenerate man, that when his body riſeth from the dead, his ſoule riſeth with it, is to ſay a manifeſt untruth. When thoſe Saints roſe from the dead, at the time of Chriſts ſuffering, it is not ſaid their  
ſoules

Soules rose, but their bodies onely, as in Mat. 27. 52.

When *John* saw, under the Altar the Soules of them that were slaine for the word of God. *Revel. 6. 9.* He apprehended their bodies to be dead, as the text sheweth plainly, in that the Soules cryed *How long Lord, holy and true, dost thou not Iudge and avenge our blood on them that dwell on the earth, (th y being in heaven) and it was sayd unto them, that they should rest a little season untill their fellow servants, and their breibren, that must be killed as they were, should be fulfilled, vers. 10, 11.* neither were the bodies of the first to rise before the last were slaine as the words declare.

Therefore my conclusion is, that the living & raigning with Christ, and the first resurrection, in this place spoken of, is of the soule onely, and not of the body, and that it beginneth here while the soule and body are together, as Christ himselfe declareth saying, *Verily, verily I say unto you, The hower is comming, and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare it shall live. Iohn 5. 25.* And then afterward speaketh unto the *Iewes* saying, *marvaile not at this for the hower is comming in the which all that are in the graves shall heare his voyce, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evill, unto the resurrection of condemnation. vers. 28. 29.* Here we see the resurrection of the bodies of good and band out of the graves, are both together in one houre, and that the resurrection of the Soules of the faithfull is daily all the time before, as hee saith, the hower is comming and now is; And as touching this first resurrection of the Soule, *Saint Paule* saith, *Ye are buried with Christ in baptisme, wherein also ye are risen with him, &c. Col. 2.* And againe, *If ye be risen with Christ, seeke those things, which are above where Christ sitteth at the right hand of God. Colos. 3. 1. 2. 3.*

And the Soule being once risen with Christ, liveth alwaies now, though his body die or be beheaded, and it may truly bee sayd of him to his great comfort, even while he is in the body; Blessed and holy is he, that hath part in the first resurrection, for on such, the second death hath no power. But they shall be Priests of God and of Christ, and shall raigne with him. I will not say now, a 1000. yeares, in that manner with out the body, because those yeares are almost expired; So long a time being past since the first sufferings of Saints for those causes, of not worshipping the Beast, &c. began, who had the full time of the thousand yeares before them to come: (as they, whose Soules *John* saw under the Altar, that cryed *How long Lord, holy and true, dost thou not Iudge and avenge our blood on them that dwell upon the earth*; it is not every Soule a thousand yeares, but a thousand for all. But this I say unto, and of every such soule, that he shall live, and raigne with Christ, untill his comming in glory. And then he shall live and raigne with him, soule and body for evermore world without end. And this I say further, That whosoever hath not part, here, in the first resurrection, let him be sure whosoever, hee be, the second death will cease upon him, body and soule for ever, hee shall have no other first resurrection, after the death of his body to helpe him, or make him blessed and holy.

As concerning the other things of this twenty chapter, and also of the 11. to the *Romans* before spoken of. If the Reader please to inquire for a booke intituled *The deliverance of the whole house of Israel from all their captivities*; he may see in the same, the particular matters of both, in a more full manner declared, which I hope through the grace of God with his diligent observation, shall cleare the truth of all these things, plainly unto him.

And now let me a little advise the Reader (whosoever he

he be) first that hee would take heede, hee have not the word of God, and Gospel of Iesus Christ: (whereby his Soule and body should live eternally.) in respect of persons, I meane, so as to esteeme, or disesteeme, that which he shal heare spoken or see written, according as the speaker or writer is in place, or name of account in the world. But that he would with all carefulnesse and diligence of minde, search and inquire into every thing, that he heareth or readeth, and as he shall finde things cleare to his understanding, confirmed to his soule and conscience by the word & spirit of God, to be of God, & his truth: So to embrace, and keepe them without asking after, or saying in his minde, or harkning to any that shall say unto him; I, But who, or what is the Authour, as if the knowledge of the person, place, and repute of the Authour would make the matter much better, or worse, whereas the words & matters of a speaker or writer, in divine things especially, doe best discover unto the Children of wisdom, what the Authour is. And Christ sheweth plainly, that the fruit whereby his faithfull shall know the true Prophets and the false, is their words, which proceede from the good, or from the evill treasure of the heart, and faith, that men by their words shall bee justified, and by their words shall be condemned, *Mat. 12. 33, 34, 35, 36, 37. Luke 6. 45.*

And what doth now To prove unto the faithfull, the goodnesse of the Prophets and Apostles as their words:

And secondly, my advice unto the Reade is, that hee would himselfe betake him to the diligent search and studie of the Scriptures, with earnest desire, and humble request unto God in his heart, to guide and instruct him by his holy Spirit unto the understanding of the same. For without all doubt, the holy Scriptures of the Prophets and Apostles are the most sure, and clearest Preachers of the truth and waies of eternall life, that are to be

found in the world, and such as we may be sure off, will not deceive us: And let the Reader take heede that his trust or dependance bee not on any man whatsoever, though he be never so high in esteeme, or take never so much upon him.

And this I say further unto him for his comfort and encouragement whatsoever he bee, if hee can preferre wisdom and understanding in his heart, before all things in the world, I meane the true wisdom which is from above, and shall with his whole soule desire and seeke it at the hands of God, hee shall assuredly attaine unto it, let him not doubt, for so sure as the Lord God which promiseth, will not faile of his word, if he can, and shall so preferre it. So seeke it, he shall have it.

Let him not harken or give heede unto any, that shall say, it is not for you to search the Scriptures, and studie them so, you are unlearned & cannot understand them, you have not the tongues, wherein they were written, &c. As if God had promised and tyed the understanding of his word and Gospel of Salvation to those and such like common gifts, which men may abound with and perish. Nay, take heede of these, for they speake not the words of wisdom unto you, but of falsehood and deceit. If they did understand in their heart what true wisdom is, and from whence it cometh, they would not so speake, but would know that God is the instructor, and free giver of this wisdom: to the learned, and the unlearned without respect of persons. And that hee hath often times confounded the wisdom of the wise and mighty of the world by weake and despised things, as Saint Paul declareth, proving it from the Prophet *Esay*, saying, *For it is written, I will destroy the wisdom of the wise, and bring to nought the understanding of the prudent: Where is the wise, where is the scribe, where is the disputer of the world, hath not God made the wisdom of this world foolishnesse, &c.*

And

And againe, Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, &c. But God hath chosen the foolish things of this world to confound the wise, and the weake things of the world to confound the mighty, and base things of the world, and things which are despised hath God chosen, and things which are not to bring to nought, things that are, that no flesh might glory in his sight, 1 Cor. 2. 19, 20, 26, 27.

Saint Paul was learned, yet these are his sayings: Although peradventure some dare be so bold as to say, they are now out of date, because they would have it so to be conceived of the people, to the end they should not seeke understanding from the Scriptures, but depend upon them for instruction, and have them in admiration, as hath beene the policy and practise a long time, of them of the Church of Rome, to keepe the people from the Scriptures; that they might remaine in ignorance, and exalt them in their mindes, and honour them as Gods Prophets, and their words of errour and deceit, as Gods oracles. Take heede of such I say, for although they doe not like to have any to bee Lords over them in such respects, yet they, by this, shew plainly, that they would be Lords over you.

But howsoever, the Lord saith to the humble in heart, that he will teach them his waies, & that his secrets are with them that feare him, and that hee will dwell with him that is of an humble and contrite heart. And Christ saith, *Aske and ye shall have, seeke and ye shall finde, knocke and it shall be opened unto you: Nay more, Behold I stand at the doore and knocke, if any man open the doore I will come in to him, and will sup with him, and hee with me.* Rev. 3. 20. Here is no excepting of persons, though never so poore or despised, never so low of place or calling in the world, shepherd, clowne or other, if he can so seeke the Lord and his

his wisdom and waies, if he can so open, he will come in to him, he will comfort him and teach him, for there is nothing under the Sunne, wherein the Lord doth take the like pleasure, as to bee conversant with, men to acquaint them with his waies and truth, that they should admire his goodnesse and set forth the same to his praise, & what honor, what preterment, what treasure, what dignity unto man in this world, is like it. To be so in account with God, that made heaven and earth, and beloved of him, and to know it to be so, as all the holy Fathers, Prophets and Saints have done, there is no comparison.

And all this out of doubt, is to bee attained, God is still the same; he can make knowne his love and his waies now, as well as heretofore: and the time is now come in to the world, and in coming, wherein he will doe it more abundantly, then hath been for many yeares since the Apostles times, because he wil now gather in his last fruits, he will have his truth knowne, and his word truly understood of his people, for to that end it is written, that they may walke in the light thereof to their comfort and salvation, and the praise of his Name.

Therefore my advice is, neglect not so great a treasure.

And so I commend him unto the Lord, and to the word of his grace (for his guidance, and protection) unto whom bee all honour and praise both now and for ever, *Amen.*

*And so I rest his freind in Christ.*

L E.

*F I N I S.*

*Errata.*

**P**Age 6.l.4. for concerning r. *considering.* & p. 8.l. 19. r. *Psal. 5.9*  
 10. p. 14.l. 20. r. *Psal. 114.5.* p. 26.l. 3. for words r. *workes*; and  
 l. 6. r. *Revel. 2. 26. 27.* p. 28. l. 5. for workers r. *workes.* p. 28. l. 24.  
 for curses r. the *curse.* p. 30. l. 1. r. *shall be fare away.*

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